

THE
CHRISTIAN COVENANT,
OR THE
BAPTISMAL VOW,

As stated in our
CHURCH CATECHISM,
Scripturally explained by *Questions and Answers.*

WITH
An *Account* of the CREATION and FALL
of MAN, the Covenant of WORKS, and
the superior Excellence of the New Cove-
nant of GRACE, enforcing its Obligation
by Scripture Motives.

*Designed to subserve the charitable Labours of the
Venerable Society for Promoting Christian
Knowledge.*

THE SECOND EDITION.

By a Minister of the Church of *England.*

DEUT. IV. 3.

Take heed unto yourselves, lest ye forget the Lord your God.

I CHRON. XVI. 15.

—Be ye mindful always of his Covenant.

PSALM CXI. 9.

He sent Redemption unto his People : He hath commanded
his Covenant for ever : holy and reverend is his Name.

L O N D O N :

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P R E F A C E.

AMONG all the various Methods of Catechising, it seems to be the best, and most agreeable with the constant Practice of the Primitive Church, to begin, as our Church does, with the Breviate of the Baptismal Covenant; beginning our Instruction where Christianity begins.

If following the natural Order of the Matter we treat of, be the Excellence of a Method, what can be more truly methodical, than first to explain the Nature and Terms, and such other Things as pertain to a thorough Knowledge of that Covenant, wherein we were at first admitted into the Church of Christ and Number of his Disciples? that after the Foundation is well laid, the Catechumens may advance regularly in every necessary degree of Christian Knowledge and Practice.

The Doctrine of this Covenant, considered at large, contains in it the Sum and

Substance of Christianity, it is the divine Charter which confirms the inestimable Benefits of our Redemption to all Believers, and leads into the Knowledge of the whole of our holy Religion.

It implies the Necessity of considering our Creation, and Fall in our first Parents, and particularly the miserable and most wretched State of Mankind by our Violation of the first Covenant; that thence we may behold more evidently the inestimable Love of God our Saviour in providing for us so full, so free, and all-sufficient a Remedy in this New Covenant; that all this may excite our Gratitude to praise God for His most wonderful and unmerited Favour, as also to encourage our Faith, and awaken our Care to see that we forfeit not our Interest in it.

It has been and still may be observed, that the disconsolate spiritual Condition (tending to Fear and Despair) of some good People, and the false Security or groundless Confidence of very many others, are owing to their Ignorance or wrong Notions of this new Covenant of Grace: It therefore greatly concerns all Men, who would not deceive themselves, or rest their Hope on a false Foundation in a Matter of the greatest Consequence to be well informed about it.

The following Catechetical Explanation of it, is brief, plain and scriptural, with much Connexion (for the most part at least) that the Heads are placed in due Order, that

Answer

Answers leading on the following Questions : And the Answers, which would be too long in one continued Paragraph, are divided into particular and distinct Parts, as *first, second, &c.* in Figures, that they may be better understood and easier learnt by Heart: For Children, in Years and Understanding, will thrive the faster and more easily digest their Food, by crumbling of it into smaller Parts for their Use, than may be necessary for others.

It would be more edifying, and the Sense more striking to the Observation of both the Catechumens and Standers-by, if the Teacher or Catechist would ask the Questions before every Part of the divided Answers: As when the Question is asked, (Pag. 8, 9.) *What more must you do to be Christians indeed?* Answer, 1. *We must forsake every Sin, &c.* Then to ask, *What, secondly, must you do to be Christians indeed?* And so on, *What thirdly, &c.* If also a little plain Paraphrase on the Answers were to be added, for applying the Sense thereof to all the People present, it would, by the Grace of God, enlighten their Minds the more, and leave a more lasting Impression upon them. But it is not expected, that many will condescend to exert themselves in this humble Employment; so true it is, that the "Contempt of Catechising is ever the Effect of Pride and the Cause of Ignorance." But it is most certainly true also, that every devout and sincere Lover of our Lord Jesus Christ, which is the

Scripture Character of all that are encourag-
ed to hope for Salvation through Him, w
ever be desirous that all under their Ca
may be brought up in the Fear and Admon
tion of the Lord: to them, it is hoped, the
unambitious Labours of *a Minister of t*
Church of England will be acceptable, and
may the Blessing of God accompany them
Amen.



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THE
CHRISTIAN COVENANT,
OR THE
BAPTISMAL VOW,
Scripturally Explained, &c.

Question.

WHAT is your Name?
Answer. N. or M.

Q. Is that your Family or your Christian Name?

A. My Christian Name.

Q. Why do you answer by your *Christian* Name?

A. 1. That I may remember to live a *Christian* Life.

2. That I may consider, whether I am a *Chris-
tian* indeed. 2 Cor. xiii. 5.

Q. What is it to be a Christian?

A. It is to be a *Disciple* of Christ, to learn of him. *Acts* xi. 26.

Q. What sort of People are called Christians?

A. Two Sorts. 1. Such as are Christians in Name only. *Having a Name that they live, but are dead.* Rev. iii. 1.

A 4

2. Such

THE

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2. Such as are Christians *indeed*, without Guilt.
John i. 47.

Q. Who are the Christians in *Name* only, not Christians *indeed*?

A. They who profess that they know God, but Works deny him, being abominable and disobedient and unto every good Work reprobate. Titus i. 16.

Q. What doth the Scripture say farther of them?

A. That God knoweth the Blasphemy of them which say they are Jews (or Christians) and not, but are the Synagogue of Satan. Rev. ii. 9.

Q. What must you do if you would be a Christian *indeed*?

A. 1. I must learn to know the only true God, Jesus Christ, whom he hath sent; for this is eternal Life. John xvii. 3.

2. I must believe in Christ, that I may be saved. For there is no Salvation in any other. Acts xvi. 17.

3. I must pray earnestly for his holy Spirit. If any man have not the Spirit of Christ, he is not his. Rom. viii. 9.

Q. What will the Spirit of Christ teach you?

A. 1. To be meek and humble. For he saith, Learn of me, for I am meek and lowly in Heart. ye shall find rest unto your Souls. Matt. xi. 29.

2. To submit and resign my Will to the Will of God. For he said to his Father, Not as I will, but as thou wilt. Matt. xxvi. 39.

3. To be patient under all Afflictions and sufferings. For, he was oppressed, and he was afflicted, yet he opened not his Mouth.

Isai. liii. 7.

Q. What more must you do to be Christian *indeed*?

A. 1.



A. 1. We must forsake every Sin. *Let every one that nameth the Name of Christ, depart from Iniquity.* 2 Tim. ii. 19.

2. We must deny ourselves and take up our Cross daily to follow Christ. *Luke ix. 23.* 1 Pet. ii. 21.

3. We must love Christ above all. *He that loveth Father or Mother more than me, is not worthy of me.* Matt. x. 37.

4. We must love one another. *By this shall all Men know that ye are my Disciples, if ye have Love one to another.* John xiii. 35.

5. We must continue faithful in the Doctrines of his Word. *If ye continue in my Word, then are ye my Disciples indeed.* John viii. 31.

Q. Where are the Doctrines of Christ our Saviour taught us?

A. In the holy Scriptures at large, and briefly in our Catechism.

Q. What mean you by the Word Catechism?

A. I mean by it the Method of teaching by Question and Answer.

Q. Why is it necessary you should be taught by the Way of Catechism?

A. 1. Because most People for want of being Catechised, continue ignorant all their Days. *Ever learning, and never able to come to the Knowledge of the Truth.* 2 Tim. iii. 7. Heb. v. 12.

2. Because many are unsettled in their Opinions, for want of being well grounded in Christianity.—*Tossed to and fro, and carried about with every wind of Doctrine.* Eph. iv. 14.

3. Because Parents and Householders are strictly enjoined, to teach the Children under their Care. *Eph. vi. 4.* 1 Tim. v. 8. *John xxi. 15.* *Psal. lxxviii. 5, 6.*

A. 1. We

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4. Because, that the *Soul be without Knowledge, it is not good.* And God himself saith, *My People are destroyed for lack of Knowledge.* Prov. xix. 2. Hos. iv. 6.

5. Because Christ our Saviour *cometh in flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.* 2 Thess. i. 8, 9.

Q. What are the chief Christian Doctrines taught you in your Catechism?

A. They are five. 1. The Christian Covenant. 2. The Christian Faith. 3. The Christian Obedience. 4. The Christian Prayer. 5. The Christian Sacraments.

Q. Where in the Catechism are you taught the Christian Covenant?

A. In the first Part of my Catechism, called the *Baptismal Vow.*

Q. Where are you taught the Christian Faith?

A. In the *Creed*, called the *Apostles Creed.*

Q. Where are you taught the Christian Obedience?

A. In the *Ten Commandments*, called the *Decalogue.*

Q. Where are you taught the Christian Prayer?

A. In the *Lord's Prayer*, which our Lord Jesus Christ taught his Disciples.

Q. Where are you taught the Christian Sacraments?

A. In the last Part of the Catechism, which treats of *Baptism* and the *Lord's Supper.*

Q. How is the Christian Covenant called in Scripture?

A. It is called the *New Covenant*, and the *New Testament in Christ's Blood*, and the *Covenant of Grace.*

Q. Was there any other Covenant made with Mankind?

A. Yes,

A. Yes, God made a Covenant of Works with the first Man.

Q. Who was the first Man?

A. *Adam* was the first Man, and *Eve* the first Woman.

Q. Who made them?

A. God made them, and all Mankind.

Q. Of how many Parts was Man made?

A. Of two Parts, a Body and a Soul.

Q. Out of what was Man's Body made?

A. God formed his Body out of the Dust of the Ground. Gen. ii. 7.

Q. How was his Soul made?

A. God breathed into his Nostrils the Breath of Life, and Man became a living Soul. Gen. ii. 7.

Q. How was the Woman made?

A. God caused a deep sleep to fall upon Adam, and made the Woman out of his Rib, and brought her unto the Man. Gen. ii. 20—22, 24.

Q. Why was the Woman made?

A. Because God saw it was not good that Man should be alone. And that there was not found an Help meet for him among all the other Creatures. Gen. ii. 19.

Q. Why was the Woman made of Adam's Rib?

A. That his Wife, being made of his own Rib, might be dear unto him.

Q. What did Adam say when the Woman was brought unto him?

A. When God brought Eve to Adam, he said, *This is now bone of my bones, and flesh of my flesh.* Gen. ii. 23.

Q. What should you learn from this?

A. That for this Cause a Man shall leave Father and Mother, and shall cleave to his Wife, and they twain shall be one Flesh. Matt. xix. 5. Gen. ii. 24.

Q. Where was Adam placed after he was created?

A. God

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A. God planted a Garden eastward in Eden ; and there He put the Man whom he had formed. Gen. ii. 8.

Q. What was to be his Employment ?

A. To dress the Garden of Eden, and to keep it. Gen. ii. 15.

Q. What should you learn from this?

A. That seeing Adam was employed in the State of Innocence, I must avoid living idly and slothfully.

Q. Why must you avoid living idly and slothfully ?

A. 1. God forbids me to be slothful in business ; but to be fervent in Spirit, serving the Lord. Rom. xii. 11.

2. It is God's Law, that if any will not work, neither should he eat. 2 Thess. iii. 10.

3. Sloth and Idleness will bring me to Ruin. The desire of the slothful killeth him, for his Hands refuse to labour. Prov. xxi. 25.

4. When King David was idle, he was tempted to commit the crying Sins of Adultery and Murder. 2 Sam. xi. 2—18.

5. Idleness was one of the Sins of Sodom, which God burnt with Fire and Brimstone. Ezek. xvi. 49. Gen. xix. 24.

6. The slothful and unprofitable Servant will be cast into outer Darkness, where shall be weeping and gnashing of Teeth. Matt. xxv. 26—31.

Q. What was to be Adam's Food in the Garden of Eden?

A. God gave him the Trees of the Garden that were good for Food, and the Tree of Life, to eat thereof and live for ever ; and none was kept from him but the Tree of Knowledge of Good and Evil. Gen. ii. 9, 16, 17. chap. iii. 22.

Q. In what State was Adam made ?

A. In

BAPTISMAL VOW, *explained.* 13

A. In a very happy State. For, 1. He was made in God's *own Image and Likeness.* Gen. i. 26, 27.

2. He was made Lord over the other Creatures, and Heir of all the World. Gen. i. 28. *Psal.* viii. 6.

3. He was to be immortal and never to die, if he would keep God's Covenant of Works. *Luke* x. 28.

Q. Wherein did this Image and Likeness consist?

A. In Knowledge, Righteousness, and true Holiness. *Eph.* iv. 24. *Col.* iii. 10.

Q. Why is this Covenant made with *Adam*, called the Covenant of Works?

A. Because Works, or Obedience, was the Condition of it.

Q. What sort of Obedience did God require of Man in the Covenant of Works?

A. Perfect and sinless Obedience. *Deut.* xxvii. 26.

Q. What was to be the Reward of his perfect Obedience?

A. Immortal Life, and endless Happiness. *This do, and thou shalt live.* *Luke* x. 28.

Q. What was to be the Punishment of his Disobedience?

A. Death and endless Misery.

Q. How was *Adam's* Obedience tried?

A. God forbade him to eat of the *Tree of Knowledge of Good and Evil*, upon Pain of Death. Gen. ii. 16, 17.

Q. Why was it called the Tree of Knowledge of Good and Evil?

A. 1. Because it was a Sign of Good to Man if he would obey, and a Sign of Evil if he disobeyed.

2. Because *Adam* in eating of it soon knew to his Grief, the Good he had lost, and the Evil that beset him.

Q. Did

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Q. Did *Adam* continue in that perfect and happy State wherein he was created?

A. No; he broke God's Covenant, and disobeyed by eating of the forbidden Fruit.

Q. Who gave *Adam* of that Fruit to eat?

A. *Eve* his Wife, after she had been tempted to eat of it herself.

Q. Who tempted *Eve* to eat of it?

A. The Devil hid in the Serpent.

Q. What moved the Devil to tempt our first Parents?

A. The Rage of his Envy and Malice to God and Man. *Prov.* xxvii. 4.

Q. What should you learn from this?

A. 1. I should avoid Sin, because the evil Nature of it fills the Mind with Envy and Malice. The Devils were good Angels, and had no Envy or Malice before they sinned. *Prov.* xxi. 10. xxiv. 2.

2. I should avoid Envy and Malice, because it is the very Nature of the Devils. *James* iii 14—17.

Q. By what Instrument did the Devil tempt *Eve*?

A. By the Serpent that was more subtil than all the other Beasts. *For by his subtil Devices he deceiveth us.* 2 Cor. ii. 11. chap xi. 3.

Q. Why did the Devil tempt *Eve* first?

A. Because she was the weaker Vessel, and that by her he might tempt her Husband.

Q. In what manner did the Devil tempt *Eve*?

A. In much the same manner as he is still tempting us.

Q. In what manner is that?

A. 1. In drawing *Eve* to listen to him. Whereas Temptation should be resisted in the first Motion of it. *James* iv. 7. 1 *Thess.* v. 22. *Matt.* xxvi. 41.

2. The Serpent said to the Woman, *Yea, bath God said, Ye shall not eat of every Tree of the Garden?* tempting *Eve* to doubt about it; for Disbe-

lief

BAPTISMAL VOW, explained. 15

lief of God's Word opens the Way to every Sin.
Gen. iii. 1.

3. The Serpent said, *Ye shall not surely die*; tempting them to a false Trust that they should not be punished; which is the false Hope of all Sinners.

4. The Serpent said, *They should be as Gods*; but they became more like the lost and fallen Angels.
Gen. iii. 5.

Q. What do you learn from this?

A. That the Enticements, which tempt us to Sin, are very deceitful, and always bring Bitterness and Misery, instead of the Pleasures they promise. *Prov. v. 3, 4.*

Q. What were the Enticements that tempted *Eve* to eat the forbidden Fruit?

A. The same Enticements that still tempt us.

Q. What are they?

A. *The Lust of the Flesh, and the Lust of the Eyes, and the Pride of Life.* 1 John ii. 16.

Q. How was *Eve* tempted by these Lusts, to eat the forbidden Fruit?

A. 1. She believed the Tempter, that it was good for Food, which pleased the Lust of the Flesh.

2. It looked pleasant to the Sight, which tempted the Lust of the Eyes.

3. The Pride of being as Gods to know Good and Evil, tempted *Eve* to eat of it. *Gen. iii. 5, 6.*

Q. Why did *Eve* give of the forbidden Fruit to *Adam*?

A. Because they that sin themselves, are used by the Enemy as Instruments, to draw others into Sin, and into the same Condemnation with themselves.

Q. What should you learn from this?

A. I should mind *Solomon's* Advice; *My Son, if Sinners entice thee, consent thou not.* *Prov. i. 10.*

Q. Should

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Q. Should you beware of enticing others to Sin?

A. Yes, for they will afterwards accuse me for it before God, as *Adam* did *Eve*. For he said unto God, *The Woman whom thou gavest to be with me, she gave me of the Tree, and I did eat.* Gen. iii. 12.

Q. Was it a great Sin in our first Parents to eat of the forbidden Fruit?

A. Yes, a very great Sin, or it would not have brought so great a Condemnation and Misery on them, and on all Mankind.

Q. Why was it a great Sin?

A. 1. Because they sinned against the great God.

2. Because they broke the Law, so easy to be kept.

3. Because they sinned wilfully, after they had been forewarned of their Danger.

4. Because they had then no Corruption in their Nature to tempt them.

5. Because this one Sin contained many great Sins in the Nature of it.

Q. What other great Sins were contained in this Sin of our first Parents?

A. 1. Rebellion against God their Sovereign, in daring to Sin against his awful Threatning.

2. Treason, in conspiring with the Devil against their God.

3. Pride and Ambition, in aspiring to be as Gods.

4. Blasphemous Infidelity, in believing the Devil before God.

5. Unreasonable Discontent with their happy Condition.

6. Heinous Ingratitude for all that God bestowed on them.

7. Theft and Robbery, in taking the Fruit of the only Tree that was kept from them.

8. Covetousness, which is Idolatry, in desiring the forbidden Fruit more than God's Favour.

9. The Transgression of all the Laws of God.
For he that offends in one Point is guilty of all.
James ii. 10.

10. The worst of Murders, in bringing Death on themselves and all their Posterity. *Rom. v.*

Q. What kind of Death did Sin bring on our first Parents and their Posterity?

A. Spiritual Death—temporal Death—and eternal Death.

Q. What is spiritual Death?

A. It is to be separated from Communion with God, which is the spiritual Life of our Souls.
Eph. ii. 1.

Q. What is temporal Death?

A. It is the Separation of the Soul and Body at the End of this Life.

Q. What is eternal Death?

A. A Separation of both the Soul and Body from God, and all his Mercies, to suffer the Pains of Hell for ever.

Q. How did God threaten Death to Adam for eating the forbidden Fruit?

A. In these Words, *In the Day thou eatest thereof, thou shalt surely die.* Gen. ii. 17.

Q. Did Adam surely die that day?

A. Adam died *Spiritually*, when he lost Communion with God by his Sin, and became liable to temporal and eternal Death.

Q. What befel our first Parents, when they had eaten the forbidden Fruit?

A. 1. They became mortal and miserable, corrupt and sinful; and the Image of God left them.
Gen. iii. 19. chap. vi. 5.

2. They were filled with Guilt, Fear, Shame and Ignorance, and sought to hide themselves from God among the Trees of the Garden. Gen. iii.

3. They

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3. They were sentenced to *eat their Bread in Sorrow, and in the Sweat of their Face all their Days.* Gen. iii.

4. The Ground was *curst for their Sakes, to bring forth Thorns and Thistles.* Gen. iii.

5. They were driven out of the Garden of Eden, to return thither no more. Gen. iii.

Q. What was particularly inflicted on the Woman?

A. That She was to *conceive and bring forth Children in Sorrow, and to be in Subjection to her Husband.* Gen. iii. 16.

Q. With whom was the Covenant of Works made besides Adam?

A. The Covenant of Works was made with Adam, and all Mankind in his Loins.

Q. What did the Fall of Adam bring on all Mankind?

A. Sin and Misery of every kind.

Q. What are the Miseries of every kind that Sin brought on all Mankind?

A. 1. All the Troubles and Afflictions of the Body in this Life; as Plagues, Famine, War, Poverty, painful Labours, Sickneses, and the Pains of Death at last.

2. All the Plagues and Diseases of the Soul in this Life; such as the Loss of God's Image, and Communion with Him, Blindness of Mind, Hardness of Heart, seared Consciences, weak Memories, and the like.

3. The Pains of Hell, both as to the Soul and Body hereafter.

Q. What is Sin that brings all these Evils?

A. *Sin is a Transgression of God's Law.* John iii. 4.

Q. How many sorts of Sin are there?

A. Two: 1. Original Sin through Adam's Fall.
2. Our own actual Sins.

Q. What

Q. What is Original Sin, that we are Partakers of through *Adam's Fall*?

A. 1. The want of that Innocence and perfect Righteousness, which our first Parents had before they fell. *Rom. iii. 8.*

2. The Corruption of our whole Nature, whereby we are prone to Evil, and backward to what is Good. *Gen. vi. 5, 6.*

3. The Miseries and Sufferings we are liable to, through *Adam's Fall*.

Q. Why is it called ORIGINAL Sin?

A. Because we are infected with it from the Original, or Beginning of our Being.

Q. How does it appear that we are infected with Sin, and Corruption through *Adam's Fall*?

A. 1. We were in *Adam's Loins* when he fell, and fell with him, as when the Tree falls, the Branches cannot stand. *Isa. lxiv. 6.*

2. We descend from *Adam* by natural Generation, and therefore cannot naturally be clean from his Corruption. For every Creature begets its like. *Who can bring a clean thing out of an unclean? Not one.—A corrupt Tree cannot bring forth good Fruit.* *Gen. v. 3. Job xiv. 4. Matt. vii. 18.*

3. The corrupt and evil Effects of Sin appear in Infants before they sin actually; as Pain, Sickness, ill Humour and Death. *Rom. v. 23.*

4. We are so corrupt by our natural Birth, that our Saviour saith, *We cannot enter into the Kingdom of God, without a spiritual, new Birth.* *John iii. 5.*

5. The best of Men have often bewailed their Original Corruption. *Psal. li. 5. Rom. vii. 24.*

6. If Infants were without Sin, they might be saved without Christ. But without Christ there is no Salvation. *Acts iv. 12. John xiv. 6.*

7. Because of our Corruption by natural Generation, Christ was supernaturally conceived, that He

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He might be holy and undefiled. *Heb. vii. 26. Luke i. 35.*

Q. What is actual Sin ?

A. The Sins which we ourselves are actually guilty of.

Q. What are the actual Sins we ourselves are guilty of ?

A. They are of two Sorts. The Sins of Omission, and the Sins of Commission.

Q. What are the Sins of Omission ?

A. They are innumerable. 1. Our Disobedience in not performing every one of all the Duties which God commands. 2. Our corrupt and faulty Performance of them.

Q. What are the Sins of Commission ?

A. They are numberless. 1. All sinful Thoughts. 2. All sinful Words. 3. All sinful Actions, which God forbids.

Q. What doth the Scripture say of the State of all Mankind after the Fall of Adam ?

A. 1. That *all are under Sin ; that there is none righteous, no, not one ; and that all the World is become guilty before God. Rom. iii. 9, 10, 19. Gal. iii. 22.*

2. That we are *dead in Trespasses and Sins, and by Nature Children of Wrath. Eph. ii. 1, 3.*

3. The Scripture saith, that *by the Offence of one Man, Judgment came upon all Men to Condemnation. Rom. v. 18.*

Q. Can you obtain Salvation through the Covenant of Works ?

A. No, it is impossible.

Q. How is your Salvation impossible through the Covenant of Works ?

A. 1. Because we are condemned already for breaking of it in the Loins of Adam, who was the Head of all his Offspring in that Covenant.

2. Because

2. Because we cannot satisfy God's infinite Justice for our own actual Transgressions of that Covenant. *Job xxii. 5. Psal xlix. 7, 8.*

3. Because we, sinful Creatures, cannot perform that sinless and perfect Obedience, which it requires on Pain of eternal Death. *For there is no Man that sinneth not. 1 Kings viii. 46. Eccles. vii. 20. 1 John i. 8, 10.*

Q. Will not the Mercy of God help and forgive your Failings?

A. There is no Promise of Mercy in the Covenant of Works. But it saith, *Cursed is every one that continueth not in all things which are written in the Book of the Law to do them. Gal. iii. 10.*

Q. How then can you be saved?

A. Through Jesus Christ only, in the Covenant of Grace. *Acts iv. 12.*

Q. When was Christ first promised?

A. Christ was first promised soon after Adam's Fall.

Q. In what manner was Christ first promised?

A. God said, That *the Seed of the Woman*, that is, Christ, *should bruise the Serpent's Head, and its Seed should bruise his Heel. Gen. iii. 15.*

Q. What do you learn concerning Christ from these Words?

A. Four Things. 1. That Christ should become Man, for He is called the *Seed of the Woman*.

2. That he should be born of a *Virgin*, for He is not called the Seed of the Man, but of the *Woman only*.

3. That Christ should suffer for our Sins in his *human Nature*, for the *Seed of the Serpent* should *bruise his Heel*.

4. That He should destroy the Devil's Power and Policy; for the *Seed of the Woman* should *bruise the Serpent's Head*.

Q. Who

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2. Who is Jesus Christ?

A. He is the eternal Son of God, and the second Person of the Holy Trinity, both God and Man; and our Saviour in the Covenant of Grace.

2. Wherein does the Covenant of Grace, and of Works differ?

A. 1. The Covenant of Works was made with us in *Adam*, our natural Head, in whom we fell under Sin and Condemnation; but the Covenant of Grace is made with us in *Christ*, our spiritual Head, by whom we are redeemed and saved. *Isa.* xlii. 6. *1 Cor.* xv. 22.

2. The Covenant of Works requireth perfect Obedience; but the Condition required in the New Covenant of Grace, is Faith working Repentance and new Obedience. *Act.* xvi. 31. chap. xx. 21. *Rom.* xvi. 26.

3. The Scripture saith, that the New Covenant is better, bringing in a better Hope. *Heb.* vii. 19, 22. chap. viii. 6.

2. Wherein is the New Covenant of Grace better than the Covenant of Works?

A. 1. We are promised in the New Covenant of Grace the Forgiveness of all our Sins through Faith in *Christ*; but there is no Forgiveness in the Covenant of Works. *Isa.* i. 18. *Act.* x. 43.

2. *Adam* was to keep the Covenant of Works by his own natural Strength; but we are promised the Spirit of God to assist us in the Covenant of Grace. *Ezek.* xxxvi. 27. *Luke* xi. 18.

3. Nothing but our own perfect Righteousness could justify us before God in the Covenant of Works; but we are freely justified through Faith in *Christ*, in the Covenant of Grace. *Rom.* iii. 20—24. *Gal.* ii. 16.

4. There was no Satisfaction for any Sin in the Covenant of Works; but *Christ* hath satisfied for

for the Sins of all the World in the Covenant of Grace, through the Sacrifice of his own Death.
1 *John* ii. 1, 2.

5. There was no Peace-maker in the Covenant of Works, but Christ is our Mediator to intercede with God for us in the Covenant of Grace.
Heb. vii. 25. *Rom.* viii. 34.

6. Our Perseverance is better secured in the New Covenant, because we have the Grace of Christ our spiritual Head to assist us. *John* i. 16, 17. *Phil.* iii. 13.

2. What is the Nature or Properties of the New Covenant?

A. 1. It is a holy Covenant. God the Author of it is holy; the Conditions, Promises, and Ordinances of it, are all holy; and the Design of it is to make us a holy People. *Luke* i. 72—76. *Eph.* i. 4. *Col.* i. 21, 22. *Tit.* ii. 14.

2. It is a sure Covenant, that will never fail nor change; for Christ is the Surety of it; the two Sacraments are outward Seals of it; and the Holy Spirit the inward Seal and earnest of it. *2 Sam.* xxiii. 5. *Isa.* liv. 10. *Heb.* vii. 22. *Eph.* i. 13, 14.

3. It is an everlasting Covenant. Because the Mercies, Life, Joy and Happiness promised in it, will never end. *Isa.* lv. 3. *Jer.* xxxii. 40.

4. It is a free Covenant. Because it is from God's free Love, without any Merit in us, that he freely giveth all the Mercies of it. *Hos.* xiv. 4. *Rom.* iii. 34.

5. It is a Marriage Covenant. Because we are espoused by it to God our Saviour in Love and spiritual Union, and because that every Fault or Failing will not break the Marriage Covenant. *Isa.* liv. 5. *lxii.* 5. *Hos.* ii. 19, 20. *Matt.* xxii. 2. *2 Cor.* xi. 2. *Rev.* xix. 7.

6. It

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6. It is a most beneficial Covenant. Because many great Benefits are promised in it to God's People.

Q. What are the chief Benefits promised you in this Covenant?

A. 1. We are promised the Lord God himself for our God and Father in his unchangeable Love and Favour. 2 Cor. vi. 18. Mal. iii. 6.

2. That we should have Christ himself for our Saviour, with all the Benefits He purchased for us. 1 Cor. iii. 22, 23.

3. That we shall have the Holy Spirit in the sanctifying Influences of his Grace for our Help and Comfort. Prov. i. 23. Ezek. xxxvii. 26, 27.

4. That all our Sins shall be forgiven, our Persons justified, and our Souls washed in the Blood of Christ. Heb. viii. 12. Rom. iii. 24.

5. That we shall be delivered from the Dominion of Sin, and the tormenting Fear of Death, through Christ who died for us. Rom. vi. 14. chap. viii. 15. Heb. ii. 14, 15.

6. That we shall have what is best, and necessary for the Support of our Lives in this World, with Life eternal in the World to come. Matt. vi. 33.

Q. What do you learn from this Account of the new Covenant?

A. Five Things. 1. That the infinite Love of God is wonderful in granting us so gracious a New Covenant; without which we should have been lost, without Hope, and without God in the World. Eph. ii. 12.

2. That lost Sinners are graciously invited into this Covenant by God himself. *Incline your Ear, and come unto me: hear, and your Souls shall live: and I will make an everlasting Covenant with you, even the sure Mercies of David.* Isa. lv. 3. *Matt. xi. 28, 29.*

3. That

3. That they who perseveringly neglect this Covenant are accursed and miserable. *For thus saith the Lord, Cursed be the Man that obeyeth not the Words of this Covenant.* Jer. xi. 3.

4. That they who are in this Covenant are happy. *However wretched before, they are now the People of God, and have obtained Mercy.* 1 Pet. ii. 10.

5. It becomes all in this holy Covenant to lead holy Lives. *For to the Wicked God saith, What hast thou to do, to take my Covenant into thy Mouth; seeing thou hatest Instruction, and castest my Words behind thee?* Psal. l. 16, 17.

Q. Have You been devoted to God in this Christian Covenant?

A. Yes, in my Baptism, when I received my Christian Name.

Q. "Who gave you that Name?"

A. "My Godfathers and Godmothers in my Baptism; wherein I was made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven."

Q. Who do you mean by your Godfathers and Godmothers?

A. Those friendly Persons, who then promised in my Name, the Things required of me in this Covenant.

Q. Why was your Name given you at your Baptism?

A. Because it was usual in the Church of God for the Jews to name their Children when they were circumcised, and the Christians in their Baptism. *Gen. xvii. 5, 15. chap. xxi. 3, 4. Luke i. 59. chap. ii. 21.*

Q. For what End were you Baptized?

B

A. 1.

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A. 1. For the Remission of my Sins, by the *Washing of Regeneration, and Renewing of the Holy Ghost.* Tit. iii. 5. Acts ii. 38.

2. To be brought thereby into the Church of Christ: For He said, *Suffer little Children to come unto me, and forbid them not: for of such is the Kingdom of God.* Mark x. 12, 13.

3. To be given up unto God in this Covenant, *in the Name of the Father, and of the Son, and of the Holy Ghost.* Matt. xxviii. 19.

Q. What is the Benefit of being received into God's Covenant in your Baptism?

A. If I be faithful therein, I was made Partaker of the three great Privileges of this Covenant.

Q. What are they?

A. I was made, 1. A Member of Christ. 2. A Child of God. 3. An Inheritor of the Kingdom of Heaven.

Q. Why do you say I was made a Member of Christ, and a Child of God?

A. Because I was not born so, being by Nature a Child of Wrath, even as others. Eph. ii. 3.

Q. Why do you say that you was made a Member of Christ first, and then a Child of God?

A. Because it is through Christ I was made a Child of God, and an Inheritor of the Kingdom of Heaven. Gal. iii. 26.

Q. Are not you greatly obliged to God for giving Jesus Christ?

A. Yes surely: For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life. John iii. 16.

Q. Are not you greatly obliged to Jesus Christ?

A. Yes surely; For he loved me, and gave himself for me. Gal. ii. 20. Rev. i. 5.

Q. Are Christians called Members of Christ in Scripture?

A. Yes;

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A. Yes; *We are Members of his Body, of his Flesh, and of his Bones.* Eph. v. 30. 1 Cor. vi. 15.

Q. What is it to be a Member of Christ?

A. 1. It is to be united unto Christ, as a Member of his Church; *which is the Body of Christ.* Eph. i. 22, 23. 1 Cor. xii. 27.

2. It is to be joined and united to Christ spiritually. *Hereby know we that we dwell in Him, and He in us, because He hath given us of his Spirit.* 1 John iv. 13. Rom. viii. 9.

Q. What is the State of those who are only outward Members of Christ, without his Spirit?

A. They shall be cast away as Branches of the Vine that bear no Fruit, to be condemned in the Day of Judgment. *John xv. 1—7. Luke xiii. 26, 27.*

Q. What do the Scriptures say of our spiritual Union with Christ?

A. 1. That our spiritual Union with Christ is a secret or mysterious Privilege. *We are Members of his Body, of his Flesh, and of his Bones. This is a great Mystery: but I speak concerning Christ and the Church.* Eph. v. 30, 32.

2. That it is wrought in us by God himself. *For of him are ye in Christ Jesus.* 1 Cor. i. 30.

3. That this spiritual Union shall never be dissolved. *Who can separate us from the Love of Christ?* Rom. viii. 35—39.

4. That through this Union, Christ is nearly related to us; as our Redeemer and Surety, as our Brother, and Bridegroom, and tender Husband of our Souls, and as our spiritual Head in Heaven; to our unspeakable Comfort. *Heb. ii. 11. Isa. liv. 5. 1 Cor. xi. 3.*

5. Through this spiritual Union with Christ, we have all the Benefits of his Redemption. *All are yours, and ye are Christ's.* 1 Cor. iii. 23. *John i. 16.*

Q. What are some of those Benefits?

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A. 1. Every thing that belongeth to our Salvation, comes through our spiritual Union with Christ. 1 Cor. i. 30.

2. It is by our Union with Christ that we can be fruitful in good Works. *He that abideth in me, and I in him, the same bringeth forth much Fruit: for without me ye can do nothing.* John xv. 5. Rom. vii. 4. Hof. xiv. 8.

3. Through our Union with Christ we have his Spirit. *He that is joined to the Lord, is one Spirit*, as the Spirit of Man is in all his Members. 1 Cor. vi. 17.

4. Through our Union with Christ, we shall receive what we pray for. *If ye abide in me, and my Words abide in you, ye shall ask what ye will, and it shall be done unto you.* John xv. 7.

5. Through our Union with Christ, we shall have Confidence in the Day of Judgment. *Now, little Children, abide in Him, that when He shall appear, we may have Confidence, and not be ashamed before Him at his Coming.* 1 John ii. 28.

Q. What do you learn from your being a Member of Christ?

A. 1. I should consider, whether I am spiritually united to Christ. *Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates.* 2 Cor. xiii. 5.

2. I should be weaned from all things, to be truly married to Christ, that *I may bring forth Fruit unto God.* Rom. vii. 4.

3. I should remember, that whether we shew Love or Hatred to Christian People, it is doing so to Christ himself, because *they are his Members.* Acts ix. 4, 5. Matt. xxv. 40.

4. There should be no Divisions among us: But, as fellow Members of Christ's Body, to keep the Unity of the Spirit in the Bond of Peace. 1 Cor. i. 10. Eph. iv. 3—6.

5. We

5. We should be loving and useful to one another, as fellow Members of the same Body of Christ, without despising the meanest. *For the Head cannot say to the Feet, I have no need of you.* 1 Cor. xii. 20—28.

Q. What is the second Privilege of your being devoted into God's Covenant?

A. Adoption. I was made a Child of God.

Q. What is Adoption?

A. It is to be received a Child of God's Love; though by Nature a Child of Wrath?

Q. How do you know that God will receive you for his Children?

A. God himself saith, *I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.* 2 Cor. vi. 18.

Q. How came you to be a Child of God, who was by Nature a Child of Wrath?

A. *As many as received Christ, to them gave He Power to become the Sons of God*—Through Him they have God himself for their Father. *John i. 12. Isa. lxiii. 16.*

Q. Is not God the Father of all Men?

A. God is the Father of all Men, and of all the Creatures by their Creation. *Have we not all one Father? Hath not one God created us?* Mal. ii. 10. 1 Cor. viii. 6.

Q. What should this teach you?

A. 1. To be well affected towards all Men, as our Brethren by Nature, and to exercise Benevolence and Beneficence towards them after our Power; but more especially to be well-affectioned in Love towards them that are of the Household of Faith. 1 Pet ii. 17.

2. It is required of us, that we shew Mercy and Tenderness towards the brute Creatures, as being God's Workmanship, and to which we are in a sort related by this animal Nature into which we are

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fallen; and therefore the righteous Man is said to regard the Life of his Beast. Prov. xii. 10.

Q. In what peculiar manner are Christ's Members the Children of God?

A. The Members of Christ only, are the adopted Children of God by Faith in Christ Jesus. Who by their Regeneration *are born of God.* Gal. iii. 26, 27. 1 John i. 13.

Q. What kind of Privilege is your Adoption?

A. 1. A Privilege of infinite Favour, *Behold what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God.* 1 John iii. 1.

2. It is a Privilege of great Price. For Christ laid down his Life, *that we might receive the Adoption of Sons,* Gal. iv. 4, 5.

3. It is a Privilege of great Benefit to us.

Q. What Benefit have you from your Adoption to be the Children of God?

A. 1. We are delivered from the Bondage of slavish Fear, and receive the *Spirit of Adoption, whereby we cry, Abba, Father.* Rom. viii. 15, 16. Gal. iv. 6.

2. To the adopted Children of God are given *exceeding great and precious Promises.* 2 Pet. i. 4.

3. The Comfort of God's Children in having God for their Father is unspeakable. *Who comforteth us in all our Tribulations.* 2 Cor. i. 4.

Q. What will God do for you as a Father?

A. 1. He will pity and pardon us. *Like as a Father pitieth his Children, so the Lord pitieth them that fear him.* Psal. ciii. 13. Mal. iii. 17.

2. He will supply us with the Necessaries of this Life, and care for us. *For our heavenly Father knoweth that we have need of all these Things.* Matt. vi. 31, 32, 33. 1 Pet. v. 7.

3. He will instruct and teach us in the Way we should go: He will guide us with his Eye. Psal. xxxii. 8. Isa. xlviii. 17 chap. liv. 13.

4. He will hear our Cry when we pray. *This is the Confidence that we have in him, that if we ask any thing according to his Will, he heareth us.*

1 John v. 14. Matt. vii. 7, 11.

5. He will kindly chasten us for our Good, to prevent our Ruin. *For what Son is he whom the Father chasteneth not?* Heb. xii. 7. 2 Sam. vii. 14. Amos iii. 2.

Q. What should you learn from your Adoption to be a Child of God?

A. 1. I should praise and thank God for his unspeakable Gift. 2 Cor. ix. 15. Rev. vii. 11, 12.

2. I should honour my heavenly Father, and all that belong to him. *As God saith, If I be a Father, where is mine Honour? and if I be a Master, where is my Fear?* Mal. i. 6.

3. I should obey the Counsel of my heavenly Father, and imitate his Goodness. *My Son, bear the Instruction of thy Father. — Be followers of God as dear Children.* Provi i. 8, 9. Eph. v. 1.

4. I should purify myself, as a Child of God, from all Filthiness of Flesh and Spirit, to perfect Holiness in the Fear of God. — *Be ye therefore perfect, even as your Father which is in Heaven is perfect.* 2 Cor. vii. 1. Matt. v. 48.

5. I should take Comfort in God my Father under all Troubles. *When my Father and Mother forsake me, then the Lord will take me up.* Psal. xxvii. 10.

6. I should love the Lord Jesus Christ, through whom I was adopted to be a Child of God. *For Christ said, If God were your Father, you would love me.* John viii. 42.

Q. What is the third Privilege of being baptized into God's Covenant?

A. "To be made an Inheritor of the Kingdom of Heaven."

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Q. How are you made Inheritors of the Kingdom of Heaven?

A. Through our Adoption in Christ to be the Children of God. *If Children, then heirs of God, and joint heirs with Christ.* Rom. viii. 17. Gal. iv. 7.

Q. What do you mean by the Kingdom of Heaven here?

A. That State of Glory and Happiness prepared for the Children of God in the other World. *Luke xii. 32.*

Q. What is the Happiness of that State prepared for the Children of God in the other World?

A. 1. A State of perfect Purity; the Saints being washed, and their Garments whitened in the Blood of Christ. *For nothing that defileth can enter there.* Epho. v. 25—27. Rev. vii. 14.

2. A State of perfect Rest from Sorrow, Pain and Sickness, and from Death and every Trouble. *Luke xx. 36. Rev. vii. 16, 17. chap. xxi. 4.*

3. A State of inconceivable Reward to all the Saints, where all their Labours, all their Sufferings, and all their Charities shall be rewarded a hundred fold. *Matt. xix. 29, 30. 1 Cor. iii. 9.*

4. A State of cherishing Light from the Glory of God and the Lamb, without Night or Darkness; and of perfect Love and Joy for evermore. *Rav. xxi. 23.*

5. A State of Communion with the Father, and with Jesus Christ, and with the Holy Ghost, and with all his glorious Saints and Angels. *1 John iii. Heb. xii. 22, 23. Rev. vii. 15.*

Q. Why are you called an Inheritor of the Kingdom of Heaven?

A. Because it is freely given us of God as an Inheritance, which we could not deserve nor purchase. *Luke xii. 32.*

Q. What kind of Inheritance is it?

A. 1. *An Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for us.* 1 Pet. i. 4.

2. It is so excellent an Inheritance, that *the Riches of the Glory of it* cannot be described. Eph. i. 18. 1 Cor. ii. 9.

3. It is an Inheritance for them only, who are born again to be the Children of God in Christ. For he saith, *Verily verily, except a Man be born again, he cannot see the Kingdom of God.* John iii. 3.

Q. What should you learn from this Account of our Inheritance in the Kingdom of Heaven?

A. 1. I should be sincere, humble and faithful in all my Ways. *Except our Righteousness exceed the Righteousness of the Scribes and Pharisees, we shall in no case enter into the Kingdom of Heaven.* Matt. v. 20.

2. I should be patient under all the Troubles of this Life, because *it is through much Tribulation we must enter into the Kingdom of God.* Acts xiv. 22.

3. I must pray to God to bless all Means to make me meet for the Inheritance of the Saints in Light. Col. i. 12.

4. I should do what my Godfathers and Godmothers promised for me in my Baptism, or I shall forfeit my Inheritance. *Deut. xxiii. 21.*

Q. "What did your Godfathers and Godmothers then for you?"

A. "They did promise and vow three Things in my Name; First, That I should renounce the Devil and all his Works, the Poms and Vanity of this wicked World, and all the sinful Lusts of the Flesh. Secondly,

B. 5. "That

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“ That I should believe all the Articles
“ of the Christian Faith. And thirdly,
“ That I should keep God’s holy Will
“ and Commandments, and walk in
“ the same all the Days of my Life.”

Q. How many Things did they promise in your Name?

A. Three Things: 1. That I should renounce my ghostly Enemies. 2. That I should believe all the Articles of the Christian Faith. 3. That I should keep God’s holy Will and Commandments.

Q. Who are your ghostly Enemies?

A. The Devil; this wicked World; and the sinful Lusts of the Flesh.

Q. Why should you renounce these ghostly Enemies?

A. Because they tempt me to Sin, and hinder my Salvation.

Q. What is it to renounce them?

A. To avoid and resist their Temptations, so as not to be deceived nor led by them. *James iv. 7. 1 Pet. v. 9.*

Q. What will become of you if you do not renounce them?

A. I forfeit all the Privileges of God’s Covenant, and shall be lost for ever. *Rom. viii. 13.*

Q. What is the Devil?

A. It is the common Name of all the Angels who fell from God, and became evil Spirits.

Jude. 6.

Q. Are they very many?

A. Yes: There was a Legion, that is, many Thousands of them in one Man. *Mark v. 9.*

Q. What kind of Enemy is the Devil?

A. A cruel, subtil and restless Enemy, that walketh about, as a roaring Lion, seeking whom he may devour. *1 Pet. v. 8.*

2. What are the Works of the Devil?

A. Every Sin, for he is the Author of it, and of the first Sin that ever was. *John viii. 44.*

2. How do you prove that?

A. He that committeth Sin is of the Devil; for the Devil sinneth from the Beginning. *John iii. 8.*

2. What are some of the Devil's Works?

A. 1. Idolatry. To worship Idols and false Gods; that the Devil himself may be worshipped through them. *For the things which the Gentiles sacrifice, they sacrifice to Devils.* *1 Cor. x. 20.* *Deut. xxxii.*

2. Opposing God's Religion, and persecuting God's People. It was through the Devil's Malice that Cain slew his Brother Abel; and Elymas the Sorcerer sought to pervert the right ways of God, and was called a Child of the Devil. *John iii. 12.* *Acts xiii. 10.* *Rev. ii. 10.*

3. Envy, Strife, Malice, Revenge and Murder. Which the Scripture calls *devilish*, and the Devil, a Murderer from the Beginning. *James iii. 14.* *John viii. 44.*

4. Lying, Swearing and Perjury. Which come of the evil Spirit, who is himself a Liar, and the Father of Lies. *Matt. v. 37.*

5. Consulting Wizards, Charmers and Conjurers. As *Saul* and *Ahazibah*, who died for it. *1 Chron. x. 13.* *2 Kings i. 41.* *Lev. xix. 26.* *Deut. xviii. 10—12.* *Acts xvi. 16.*

2. Are there any more Sins called the Works of the Devil?

A. Yes; 1. Pride. Which was the Fall and Condemnation of the Devil himself. *1 Tim. iii. 6.*

2. Hypocrisy and secret Treachery: For which *Judas Iscariot* was called a Devil; who by the Devil's entring into him betrayed Christ. *John vi. 70.* *71.* *chap. xiii. 27.*

3. To deceive and tempt others to Sin: For the Devil is a Tempter by Name, and trieth to tempt

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all Men. *Matt. iv. 3. chap. xvi. 23.*
 4. The Tares of wicked Doctrines to corrupt true Religion. The Devil is the Enemy that secretly soweth them. *Matt. xiii. 39. 2 Cor. xi. 13-15. 1 Tim. iv. 1, 2.*

5. The obstinate Ignorance of the Ungodly. For the Apostle saith, *If our Gospel be hid, it is hid to them that are lost: in whom the God of this World hath blinded the Eyes of them which believe not. 2 Cor. iv. 3, 4.*

6. Every Lust to Sin. As Christ saith, *Ye are of your Father the Devil, and the Lusts of your Father ye will do. John viii. 44.*

Q. What Considerations should move you to avoid doing the Devil's Works?

A. These: 1. They who do the Devil's Works are his Servants. *Know ye not, that to whom ye yield yourselves Servants to obey, his Servants ye are to whom ye obey. Rom. vii. 16. John viii. 34.*

2. They who commit Sin are of the Devil, and under his Power. *1 Joby iii. 8. 1 John ii. 18. Gal. i. 13.*

3. They who do the Work of the Devil, have him at work within them. For he is the Spirit that now worketh in the Children of Disobedience. *Eph. ii. 2.*

4. We cannot be Members of Christ if we do the Works of the Devil, which Christ came to destroy. *1 John iii. 8.*

5. They who do the Works of the Devil, shall have their Portion with him. To these will Christ say, *Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his angels. Matt. xxv. 41.*

Q. How can you renounce the Devil and all his Works?

A. I must put on the whole Armour of God, that I may be able to stand against the Wiles of the Devil. *Eph. vi. 11.*

Q. What Things of this World are you to renounce?

A. "The Pumps and Vanity of this wicked World."

Q. Why do you call it, this wicked World?

A. Because of the Wickedness and Corruption that abound in it. It is called in Scripture, *The present evil World*.—*And that this whole World lieth in Wickedness.* Gal. i. 4. 1 John v. 19.

Q. How came this World to be wicked?

A. The Fall of Adam spread Corruption over all the Earth. *By one Man Sin entered into the World.* Rom. v. 12. 2 Pet. ii. 4.

Q. What are the Pumps and Vanity of the World that You should renounce?

A. 1. The vain Greatness and Grandeur of the World. *Seekest thou great Things for thyself? Seek them not.—Thy Pomp shall be brought down to the Grave.* Jer. xlv. 5. Ha. xiv. 11. chap. v. 14.

2. Sinful Pastimes, vain Mirth and Pleasures of the World. *They who live in Pleasure are dead while they live—and their Joy is but for a Moment.* 1 Tim. v. 6. Job xx. 5. chap. xxii. 13.

3. The vain Honour and Glory of the World, which hinder Faith in Christ. *How can ye believe, which receive Honour one of another, and seek not the Honour that cometh from God only?* John v. 44.

4. The corrupt Customs and sinful Fashions of the World. *Be not conformed to this World, but be ye transformed by the renewing of your Minds.* Rom. xii. 2.

5. The sinful Coveting of worldly Wealth. Such as are exercised with covetous Practices, are cursed Children. *Who unto him that coveteth an evil Covetousness to his House, that he may set his Nest on high.* 2 Pet. ii. 14. Heb. iii. 9.

Q. In what manner should you renounce the World?

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A. 1. We should not desire the lawful Things of the World in an unlawful Way. *He that getteth Riches, and not by Right, shall leave them in the midst of his Days, and at his End shall be a Fool.* Jer. xviii. 11.

2. We should not eagerly desire worldly Things in a lawful Way. *He that maketh haste to be rich, shall not be innocent.* Prov. xxviii. 20. chap. xxiii. 4.

3. We should lay out of our worldly Wealth for the Glory of God, and be willing to part with all for the Sake of Christ. *Prov. iiii. 9. Luke xiv. 33.*

Q. Why should you renounce the Pamps and Vanity of the World?

A. 1. Because *all is Vanity and Vexation of Spirit. And Riches profit not in the Day of Wrath.* Eccles. ii. 11. Prov. xi. 4.

2. Because the Enjoyment of worldly Things is uncertain. *Thou Fool, in this Night thy Soul shall be required of thee. Then whose shall those Things be which thou hast provided?* Luke xii. 20.

3. Because Covetousness is Idolatry. *And if we love the World, the Love of the Father is not in us.* Col. iii. 5. John ii. 15.

4. Because the Love of the World hinders our Charity to the Poor, and renders the Salvation of such as trust in their Riches impossible. *Mark x. 24, 25.*

5. Because the Love of the World is the Cause of much Injustice and Oppression, Strife and Robberies, and numberless other Sins. *The Love of Money is the Root of all Evil.* 1 Tim. vi. 9, 10.

Q. Can you give some Examples of this?

A. Yes; 1. *Balaam* loving the Wages of Unrighteousness, attempted to curse the People of God, and was afterwards slain with the Sword. 2. *Pet. ii. 15. Numb. xxxi. 8.*

2. *Abab* coveting *Naboth's Vineyard*, committed Perjury and Murder, and was afterward killed in Battle. 1 *Kings* xxi.

3. *Ananias* and *Sapphira* his Wife, to conceal Part of their Money, lied to the Holy Ghost, and both of them died suddenly. *Acts* v.

4. *Judas* betrayed our Saviour for thirty Pieces of Silver, and afterwards hanged himself. *Matt.* xxvi. 15. chap. xxvi. 5. *Acts* ii. 18.

5. The Love of this World hinders the saving Effect of God's Word.

Q. Can you prove that?

A. Yes: 1. Our Saviour saith, that *the Cares of this World, and the Deceitfulness of Riches, choke the Word; and it becometh unfruitful.* *Matt.* xiii. 22.

2. The *Jews* could not profit by the Preaching of *Ezekiel*, because their Heart went after their Covetousness. *Ezek.* xxxiii. 31.

3. The Pharisees, who were covetous, scoffed at our Saviour's Doctrine, *deriding him.* *Luke* xvi. 13, 14.

Q. What should the Poms and Vanity and Wickedness of this World teach You?

A. 1. The more wicked the World is, the more I should renounce the Poms and Vanity of it.

2. That we cannot be true Christians, without being crucified to the World, and the World to us. *Gal.* vi. 14.

3. I must pray God for the Grace that bringeth Salvation, to teach me to *deny Ungodliness and worldly Lusts.* *Tit.* ii. 11, 12.

Q. What besides the Devil's Works and vain Poms of the World are You to renounce?

A. "All the sinful Lusts of the *Flesh.*"

Q. Is Lust always sinful?

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A. It commonly signifies sinful Desires; but is sometimes used in a good Meaning; as where it is said, *The Spirit lusteth against the Flesh.* Gal. v. 17.

2. What do you mean by the sinful Lusts of the Flesh?

A. The corrupt Desires and Passions of our sinful Nature.

2. Why are they called sinful Lusts?

A. 1. Because they are so sinful in their own Nature, that we sin, when we assent to them in our Minds only. *Whosoever looketh on a Woman to lust after her, hath committed Adultery with her already in his Heart.*—And *whosoever hateth his Brother, is a Murderer.* Matt. v. 28. 1 John iii. 15.

2. Because our Lusts tempt us to all the Sins we commit actually. *When Lust hath conceived, it bringeth forth Sin; and Sin, when it is finished, bringeth forth Death.* James i. 15.

2. Are the Sins we are tempted to by the sinful Lusts of the Flesh, different from the Sins we are tempted to by the Devil and this wicked World?

A. No: the wicked World and the Devil conspire to tempt us to the same Sins, and their Temptations *allure us through the Lusts of the Flesh.* 2 Pet. ii. 18.

2. What particular Sins are said in Scripture to come from the Lusts of the Flesh?

A. 1. Wrath, Hatred and Strife, Fightings, Quarrels and Wars. *From whence come Wars and Fightings among you? Come they not hence, even of your Lusts, that war in your Members?* James iv. 1. chap. iii. 14—16.

2. Uncleanness, Fornication, Adultery, and Lasciviousness. *They who do such Things, shall not inherit the Kingdom of God.* Gal. v. 19, 21.

3. Intemperance, Gluttony, Drunkenness, and Revellings. Which are condemned in the Word of God. Gal. v. 21.

4. The Seditions, Schisms and Heresies of them who will not endure sound Doctrine; but after their own Lusts, heap to themselves Teachers, having itching Ears. Gal. v. 20. 2 Tim. iv. 3. 1 Cor. iii. 3.

2. What are the Evils of the sinful Lusts of the Flesh?

A. 1. Eve's lusting for the forbidden Fruit, brought herself and all the World under Sin and Ruin. *Rom. v. 12.*

2. Achan's lusting for the goodly Babylonish Garment, and the Wedge of Gold, brought him and all his Children to be stoned to Death and burnt. *Josh. vii.*

3. The Jews asking Meat of God for their Lust, the Wrath of God smote many of them, while it was yet in their Mouths. *Psal. lxxviii. 18, 30, 31.*

4. Solomon lusting after strange Women, was enticed into vile Idolatry, and ten Tribes of his Kingdom were rent from his Posterity. *1 Kings xi.*

5. Our Lusts war against the Soul, and are called deceitful, foolish, and hurtful Lusts; which drown Men in Destruction and Perdition. *1 Pet. ii. 11. Eph. iv. 22. 1 Tim. vi. 9.*

2. How must you do, to renounce the sinful Lusts of the Flesh?

A. 1. I must abstain and flee from them, at the Peril of losing all my Interest in God my Saviour, *For they that are Christ's, have crucified the Flesh, with the Affections and Lusts.* Gal. v. 24.

2. I must keep under my Body, to bring it into Subjection: And make no Provision for the Flesh, to fulfil the Lusts thereof. *1 Cor. ix. 29. Rom. xiii. 14.*

3. I must pray for the Spirit of God to assist me. *For if ye live after the Flesh, ye shall die: but if ye through the Spirit do mortify the Deeds of the Body, ye shall live.* Rom. viii. 13. Gal. v. 16.

2. What is the second Thing your Godfathers and Godmothers promised in your Name?

A. "That I should believe all the
"Articles of the Christian Faith."

Q. What is here required of you to do?

A. To believe. *For without Faith (or believing)
it is impossible to please God.* Heb. xi. 6.

Q. Who must believe?

A. I myself must believe; and not another for
me. Every one that would be saved must have
Faith of his own. *John* iii. 36.

Q. What are you to believe?

A. All the Articles of the Christian Faith.

Q. What is the Christian Faith?

A. It is the Grace of God's giving, that saves
us through Christ, though we are lost in ourselves.
*By Grace are ye saved, through Faith; and that not
of yourselves, it is the Gift of God.* Eph. ii. 8.

Q. Why is it called the Christian Faith?

A. Because it is the Faith, whereby we believe
in Christ: And *Christ is the Author and Finisher of
it.* Heb. xii. 2.

Q. What are the Articles of the Christian Faith?

A. The Chief Points of the Christian Doctrine;
without the Belief of which, I cannot be a true
Christian.

Q. Where are the Articles of the Christian Faith
to be found?

A. In the holy Scriptures, especially in the New
Testament; and briefly in the Apostles Creed, so
called on account of its being agreeable to the
Doctrines taught by the Apostles.

Q. Will every kind of Faith save your Soul?

A. No. 1. Human Faith, believing the Tradi-
tions of Men; and not the Word of God, can-
not save us. *Matt.* xv. 9.

2. Historical Faith, believing the Truth of
God's Word without Obedience, cannot save us.
The Devils believe and tremble. James ii. 19.

3. Temporary Faith, for want of Perseverance, cannot save us. *For some believe only for a while, and in time of Temptation fall away.* Luke viii. 13.

4. Miraculous Faith, without renewing Grace, cannot save us. *Balaam and Judas and many others prophesied, and wrought Miracles, who had no saving Faith.* Matt. vii. 22, 23. Luke ix. 1.

2. What Effect doth saving Faith work in them that believe?

A. 1. Humiliation and Repentance for Sin. *The People of Nineveh believed God, and proclaimed a Fast, humbling themselves greatly before God, and turned from their evil Way.* Jonah iii. 5—10.

2. Forsaking Sin, however gainful it be. *The Men who used curious Arts, when they believed, burned their Books to the value of fifty Thousand Pieces of Silver.* Acts xix. 18, 19.

3. Saving Faith purifieth the Heart. *And the pure in Heart shall see God.* Acts xv. 9. 1 John iii. 3. Matt. v. 8.

4. Saving Faith will make us fruitful in every good Work. *For as the Body without the Spirit is dead, so Faith without Works is dead also.* James ii. 26.

5. Saving Faith will make us obedient to the Commands of God, in things difficult to Flesh and Blood. *As Noah, Abraham, and many others.* Heb. xi.

2. Why is Faith or Believing necessary?

A. 1. God himself requires Faith of us in a particular manner. This is his Commandment, that we should believe on the Name of his Son Jesus Christ. 1 John iii. 23.

2. Faith is the Condition of our Salvation through Christ in the New Covenant. *He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of*

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God. John iii. 18, 26. chap. x. 26, Acts xiii. 38, 39. Gal. ii. 16.

3. It is through Faith our Prayers to God will be heard. *All things whatsoever ye shall ask in Prayer, believing, ye shall receive.* Matt. xxi. 22. James i. 6, 7.

4. It is through Faith the Word of God will profit us. *The Word preached (to some) did not profit them, not being mixed with Faith in them that heard it.* Heb. iv. 2.

5. Without Faith we cannot withstand our ghostly Enemies. *Faith is the Victory that overcometh the World;—and the Shield that quenbeth all the fiery Darts of the Wicked.* 1 John v. 4. Eph. vi. 16.

6. Faith is our Strength and Comfort in all Troubles. *Let not your Heart be troubled, saith our Saviour, ye believe in God, believe also in me.—He that believeth in him shall not be confounded.* John xiv. 1. 1 Pet. ii. 6. Rom. v. 1—4. Neh. i. 7.

7. Unbelief draws down the Wrath of God. *A Fire was kindled against Jacob, and Anger also came up against Israel: because they believed not in God, and trusted not in his Salvation.* Psal. lxxviii. 21, 22.

2. Must all Christians have the same Degree of Faith?

A. No: 1. There are different Degrees of Faith, as of all other Gifts. *According as God hath dealt to every Man the measure of Faith.* Rom. xii. 3. Eph. iv. 7.

2. Some are said in Scripture to be weak, and others strong in Faith. And the same Persons are weaker or stronger in Faith at different times. *Num. xx. 12. Luke i. 6, 20.*

3. Some of Christ's Members, as the Members of our Body, are weaker than others, and yet are the Members of Christ. *If the Foot shall say, Because I am not the Hand, I am not of the Body; is it*

therefore not of the Body? And if the Ear shall say, Because I am not the Eye, I am not of the Body; is it therefore not of the Body? 1 Cor. xii. 15, 16.

4. The Household of Faith contains in it, *new-born Babes and little Children*; as well as *young Men and Fathers*, 1 Pet. ii. 2. 1 John ii. 12, 13.

Q. What should you do when you are weak in Faith?

• A. 1. If I fear God and obey his Voice, though I walk in Darkness and have no Light, I am encouraged to *trust in his Name, and stay upon him.* Isa. l. 10.

2. I should remember, that the weakest Believers that come to Christ are graciously accepted of him, and He bids his Church to receive them. *Him that is weak in the Faith receive you, but not to doubtful Disputations, or to judge his Doubting.* Rom. xiv. 1. Margin.

Q. What farther Assurance have You that Christ will receive weak Believers?

A. We have Instances of it: 1. A Man who was a Leper questioned the *good Will* of Christ; but said, *If thou wilt, thou canst make me clean*; and he was cleansed. Mark i. 40, 41.

2. A Man, whose Son had a dumb Spirit, questioned the Power of Christ; but said, *If thou canst do any thing, help us*; and his Son was cured. Mark ix. 17—27.

3. When Peter, through his weak Faith and Doubting, sunk in the Waters, Christ stretched out his Hand, and lifted him up. Matt. xiv. 30, 31.

4. Christ assures us, that He will refuse none that have Faith enough to come unto Him. *Him that cometh to me, I will in no wise cast out.* John vi. 37.

Q. Though a sincere, weak Faith is acceptable to God our Saviour, yet do not you want strong Faith?

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A. Yes; to resist strong Temptations, to perform hard Duties, and for my Comfort in all Troubles.

Q. Can you shew me from Scripture, who are the strong in Faith?

A. Yes; 1. They who are most obedient to the Will of God. As *Abraham*, who left his own Country and Family, and offered up his Son *Isaac*; *being strong in Faith, he glorified God.* Heb. xi. 8, 9, 17. Rom. iv. 10.

2. They who are most humble. The Centurion said to Christ, *I am not worthy that thou shouldst come under my Roof*; and Christ answered, *I have not found so great Faith, no not in Israel.*—The Woman of Canaan was content to be counted as a Dog; and Christ said unto her, *O Woman, great is thy Faith.* Matt. xv. 22—28.

3. They who resist the strongest Temptations to Sin. As *Joseph*, tempted by his Mistress, said, *How can I do this great Wickedness, and sin against God?* Gen. xxxix. 7—10.

4. They who most of all deny themselves for Christ's sake. As *Moses* by Faith refused to be called the Son of Pharaoh's Daughter; choosing rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season; esteeming the Reproach of Christ greater Riches than the Treasures in Egypt: For he had respect unto the Recompence of the Reward. Heb. xi. 24—26.

5. They who abound most in Charity. For no Faith can avail, but that which worketh by Love. Gal. v. 6. 1 Cor. xiii. 1—3.

Q. What should you learn from this Scripture Account of the Christian Faith?

A. 1. I should learn to prize it highly; and not to use it by way of Oath in common Conversation. *Swear not at all.*—Every one that sweareth shall be cut off. Matt. v. 34. Ezek. v. 3.

2. I should diligently and devoutly attend the Ministry of God's Word. *For Faith cometh by hearing, and hearing by the Word of God.* Rom. x. 17.

3. I should pray, *Lord, increase my Faith.* *For Faith is the Gift of God.* Luke xvii. 5. Eph. ii. 8.

Q. What is the third Thing your Godfathers and Godmothers promised in your Name?

A. "That I should keep God's holy Will and Commandments, and walk in the same all the Days of my Life."

Q. How many Things should You observe here?

A. Four Things: 1. The Rule of my Christian Obedience, which is the *Will of God*, and his *Commandments*.

2. The Nature of *God's Will*, that it is *holy*.

3. My Duty to keep *God's holy Will* and *Commandments*.

4. How long I am to do so, that is, *all the Days of my Life*.

Q. Will it be good for You to keep *God's holy Will* and *Commandments*?

A. Yes: For, 1. On them that walk according to this Rule will come *the Peace and Mercy of God*. Gal. vi. 16.

2. We should live by this Rule, because by this Rule we shall be tried in the Day of Judgment. *By the Word of God we shall be judged in the last Day.* John xii. 48.

3. They only, who do *God's Will*, shall go into the Kingdom of Heaven. *Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven: But he that doth the Will of my Father which is in Heaven.* Matt. vii. 21.

Q. Is your Will naturally the same with *God's holy Will*?

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A. No: *I am carnal, sold under Sin, and my Will corrupt.* Rom. vii. 14.

Q. What is necessary toward your keeping God's holy Will and Commandments?

A. 1. I should be renewed and sanctified by the Grace of God. *Because the carnal Mind is Enmity against God: For it is not subject to the Law of God, neither indeed can be.* Rom. viii. 7. chap. vii. 23.

2. I must learn to deny my own Will, that is sinful and contrary to the holy Will of God, Our Saviour saith, *Whoever will come after me, let him deny himself.* Mark viii. 34.

3. I must learn to know God's holy Will and Commandments, or I cannot keep them. *Wherefore be ye not unwise, but understanding what the Will of the Lord is.* Eph. v. 17.

Q. Where can you learn to know the Will of God?

A. From the holy Scriptures, which are given us by the Inspiration of God. 1 Tim. iii. 16.

Q. What mean you by keeping God's holy Will and Commandments?

A. It is to live in Obedience to God's holy Will and Commandments?

Q. What sort of Obedience is required from You?

A. 1. Sincere and unfeigned Obedience. *Doing the Will of God from the Heart.* Eph. vi. 6. Rom. vi. 17. Psal. cxix. 34. Col. iii. 22.

2. Zealous Obedience. *Not slothful in Business, fervent in Spirit, serving the Lord.* Rom. xii. 11. Psal. cxix. 69. Eccles. ix. 10.

3. Universal Obedience. *Having a respect unto all God's Commandments.—That we may stand perfect and complete in all the Will of God.* Col. iv. 12. Psal. cxix. 6. Luke i. 5, 6.

4. Constant Obedience. *I will have respect to thy Statutes continually.* Psal. cxix. 117, 44.

5. The

5. The Obedience of Faith in Christ, without which it cannot be acceptable. *Whatsoever ye do in Word, or Deed, do all in the Name of the Lord Jesus.* Col. iii. 17. Rom. xiv. 23. 1 Pet. ii. 5. Heb. xi. 6.

6. An Humble and Self-denying Obedience. *When ye shall have done all those things which are commanded you, say, We are unprofitable Servants: We have done that which was our Duty to do.* Luke xvii. 10.

7. Obedience to a right End, that God in all Things may be glorified through Jesus Christ. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the Glory of God.* 1 Cor. x. 31. 1 Pet. iv. 11.

Q. What are some of your Scripture Motives to your Christian Obedience to God's holy Will and Commandments?

A. 1. They only who obey, are the Friends of Christ, and have him for their Saviour. *Ye are my Friends, if ye do whatsoever I command you.* John xv. 14. Heb. v. 9.

2. On the Obedient to God's holy Will, shall come all the Blessings of his Promises; and on the Disobedient will come his Wrath, with all the Threats and Curses of his Law. *Deut. xxviii. 2, 13. Eph. v. 6.*

3. The Obedient to God's holy Will, are sure to receive what they ask of Him in Prayer. *Whatsoever we ask, we receive of him, because we keep his Commandments.* 1 John iii. 22.

4. We should keep God's holy Will and Commandments, because of the Promises made in our Name, by our Godfathers and Godmothers in our Baptism.

Q. "Dost thou not think that thou
" art bound to believe, and to do as

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“ they have promised for thee ?”

A. “ Yes verily, and by God’s help
“ so I will. And I heartily thank our
“ heavenly Father that He hath called
“ me to this State of Salvation, through
“ Jesus Christ our Saviour. And I
“ pray unto God to give me his Grace,
“ that I may continue in the same unto
“ my Life’s End.”

2. How many Things do you promise here ?

A. They are chiefly three : 1. To do as my
Godfathers and Godmothers promised in my
Name,

2. To thank our heavenly Father for calling me
to this State of Salvation.

3. To pray God to give me his Grace, that I
may continue in the same unto my Life’s End.

2. Are you bound to perform the Vows of
your Baptismal Covenant ?

A. Yes verily, and by God’s Help so I will. I
will pay my Vows unto the Lord. Psal. cxvi. 14.

2. Why are You bound to perform what others
vowed and promised for You ?

A. 1. Because the same Things which they pro-
mised in my Name, are required of me by God
himself in this Covenant ; which if I do not per-
form, I am a *Covenant-breaker*, and in the Number
of great Sinners. *Rom. i. 29—32.*

2. I am as strictly bound to perform these Co-
venant Vows, as if I had actually made them
myself. When the People and their *little Ones*
were brought by *Moses* into Covenant with God,
they are told, That whoever would not observe
it afterwards, *the Anger of God and his Jealousy*
would smoke against that Man, and all the Curses
of the Law should lie upon him. Deut. xxix. 10—13.
19—21.

3. Heavy Judgments have befallen some, for breaking the Covenant which others had made on their behalf. The Children of *Israel* suffered three Years Famine for *Saul's* breaking the Covenant which *Joshua* had made with the *Gibeonites* two hundred Years before. 2 Sam. xxi. 1—3. 2 Kings xviii. 18, 20. Jer. xi. 10, 11.

4. If I perform the Vows made on my behalf, I may hope that God will surely bless me. *Hannah* vowed *Samuel*, before he was born, to the Service of God's House, which *Samuel* performed, and he was greatly blessed. 1 Sam. i.

5. If I do not perform my Vow of walking in God's holy Will and Commandments, I deny my Baptism, and forfeit all the Privileges of God's Covenant. That then I cannot be a Member of *Christ*, a Child of God, and an Inheritor of the Kingdom of Heaven, without sincere Repentance.

Q. How will you be able to perform your Vows?

A. i. Not in my own Strength. We are not sufficient of ourselves to think any thing as of ourselves. 2 Cor. iii. 5.

2. It is by God's Help that I will do so. I can do all things through *Christ*, who strengtheneth me. —Who said, Without me, ye can do nothing. Phil. ii. 13. John xv. 5.

Q. What do you heartily thank God for?

A. "I heartily thank our heavenly Father, that he hath called me to this State of Salvation, through *Jesus Christ* our Saviour."

Q. Is it your Duty to be thankful to your heavenly Father?

A. Yes: In every thing give Thanks: For this is the Will of God in *Christ Jesus* concerning You. —Unthankful, unholy. 1 Thess. v. 18. 2 Tim. iii. 2.

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Q. How came you to have God for your heavenly Father?

A. Through Christ who redeemed us, that we might receive the Adoption of Sons. *Gal. iv. 5.*

Q. What chiefly should you thank your heavenly Father for?

A. For calling me to this *State of Salvation* through Jesus Christ our Saviour.

Q. In what State were you before?

A. In a State of Sin and Condemnation, by our Fall in *Adam*. *By the Offence of one came Judgment upon all Men to Condemnation.—By one Man's Disobedience many were made Sinners.* *Rom. v. 18, 19.*

Q. Who called you to this State of Salvation?

A. My heavenly Father, who called me into his Church, under the Ministry of the New Covenant. *Acts ii. 47.*

Q. Why do you call the Church a State of Salvation?

A. Because all the necessary Means of Salvation are in the Church, for God's People, which others have not. *Psal. cxlvii. 19, 20. Isa. v. 4.*

Q. Are all, that are called into the Church, in a State of Salvation indeed, and sure to be saved?

A. No; except they are by the Grace of God *effectually called*. *For many are called, but few are chosen.* *Matt. xxii. 14. Rom. ix. 6.*

Q. What are the Scripture Marks, by which you may know, whether you are effectually called into a State of Salvation?

A. 1. To be turned from Darkness to Light, and from Sin unto Holiness. *For without Conversion we cannot enter into the Kingdom of Heaven.* *Acts xxvi. 18. Matt. xviii. 3.*

2. To be towards all Men conscientiously just and charitable. *When Zaccheus declared his Readiness to give half his Goods to the Poor, and to restore four fold for the Wrongs he had done; our*

Lord said unto him, *This Day Salvation is come into this House.* Luke xix. 8, 9.

3. Unfeigned Faith in Christ, fruitful in good Works, and Obedience to his Word and Ordinances. For *He is the Author of eternal Salvation unto all them that obey him.* Heb. v. 9.

Q. Can you know by no Marks in your Catechism, whether you are in a State of Salvation?

A. Yes: 1. If I renounce the Devil and all his Works; if I renounce the Poms and Vanity of this wicked World, and all the sinful Lusts of the Flesh.

2. If I believe all the Articles of the Christian Faith.

3. If I keep God's holy Will and Commandments. Then am I in a State of Salvation indeed, and am a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven.

Q. What should You learn from God's calling You into this State of Salvation?

A. 1. I should walk worthy of God, who hath called me unto his Kingdom and Glory:—*I beseech You, that ye walk worthy of the Vocation wherewith ye are called.* 1 Thess. ii. 12. Eph. iv. 1.

2. I should carefully lead a holy Life. *As He which hath called You is holy, so be ye holy in all manner of Conversation.—Let your Conversation be as it becometh the Gospel.* 1 Pet. i. 15. Phil. i. 27.

3. I should not be ashamed to suffer Affliction for the Cause of God, who hath saved and called me with a holy Calling. 2 Tim. i. 8, 9. 1 Pet. v. 9, 10.

4. I should love and obey God, and glorify Him in all things, to the utmost of my Power, for the unspeakable Benefit of his holy Calling. *What shall I render unto the Lord, for all his Benefits towards me?* Psal. cxvi. 12. 1 Pet. ii. 9, 10.

Q. What are the Benefits that belong to them who are effectually called to this State of Salvation?

A. 1. They are delivered from the Power of Satan, and translated into the Kingdom of Jesus Christ. Col. i. 13. Eph. ii. 12, 13. 1 Pet. ii. 9, 10.

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2. They are called the Children of God, their Sins are forgiven, and their Persons justified by Faith, and they have Peace with God through our Lord Jesus Christ. 1 John iii. 1. Eph. i. 7. Rom. v. 1.

3. *All things shall work together for Good, to them that love God, to them who are the Called according to his Purpose.* Rom. viii. 28.

4. To them are given all Things that pertain to Life and Godliness—and exceeding great and precious Promises, that by these they may be Partakers of the Divine Nature. 2 Pet. i. 3, 4. Heb. ix. 15.

5. God's Favour will not leave nor forsake them. *The Gifts and Calling of God are without Repentance.* Rom. xi. 29. Heb. xiii. 5. John xiii. 1.

Q. Through whom were you called into this State of Salvation?

A. Through Jesus Christ our Saviour.

Q. How long are you to continue in this State?

A. "I pray God to give me his
" Grace, that I may continue in the same
" unto my Life's End."

Q. Why must you continue in that State unto your Life's End?

A. 1. Because if I do not continue unto my Life's End, I shall lose the Benefit of all the Good I do. *Look to yourselves, that ye lose not those Things which ye have wrought; but that ye receive a full Reward.* 2 John 8.

2. Because if I do not continue unto my Life's End, I shall fall into the Condemnation of the Devils; *Who kept not their first Estate, but left their own Habitations; and my latter End will be worse than the Beginning.* Jude 6. 2 Pet. ii. 20—22.

3. Because he only that endureth to the End shall be saved—*Be thou faithful unto Death, and I will give thee a Crown of Life.* Matt. x. 22. Rev. ii. 10.

Q. How should you do, that you may continue in the State of Salvation unto your Life's End?

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A. I must pray to God for his Grace. *Praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all Perseverance.* Eph. vi. 11.

2. Should You not use all other Means to obtain what You pray for?

A. Yes: I should be diligent in the Use of all other Means that may help me to continue in the State of Salvation. *The Soul of the Sluggard desireth and hath nothing; but the Soul of the Diligent shall be made fat.* Prov. xiii. 4.

2. What other Means should You use besides Praying, that you may continue in the State of Salvation unto your Life's End?

A. 1. I should diligently attend the Ministry of God's Word, and should often renew my Covenant, and often receive *the Body and Blood of Christ to strengthen me.* 1 Cor. x. 16.

2. I should avoid the Conversation of wicked People, that I be *not led away with their Errors, and fall from my own Steadfastness.*—*Be not deceived, evil Communications corrupt good Manners.* 2 Pet. iii. 17. 1 Cor. xv. 33.

3. I should study to be humble, and avoid Pride as Hell itself. *Pride goeth before Destruction, and an haughty Spirit before a Fall.*—*God resisteth the Proud, and giveth Grace to the Humble.* Prov. xvi. 18. 1 Pet. v. 5.

4. I should remember my Vow when I am tempted, and say, *I have opened my Mouth unto the Lord, and I cannot go back.*—*I have sworn, and I will perform it, that I will keep thy righteous Judgments.* Judg. xi. 35. Psal. cxix. 106.

A Morning Prayer for a Child.

Almighty God, who hast made me, and hast preserved me to this Hour, I praise and glorify thy Name for all thy Mercies. Look graciously

56 *An Evening Prayer for a Child.*

upon me, and bless me, I humbly beseech Thee; pardon all my Sins, and give me Grace to remember and put in practice my Baptismal Vow, by renouncing the Devil and all his Works, the Poms and Vanities of this wicked World, and all the sinful Lusts of the Flesh. O do thou incline my Heart to that which is Good; give me Grace to fear Thee, and to keep thy Commandments; make me [*duriful to my Father and Mother, loving to my Brothers and Sisters*] obedient to my Teachers, humble and reverent to all my Betters, meek and courteous to all People.

Preserve me from bearing Malice or Hatred in my Heart, from Lying and Stealing, and from all evil Thoughts, Words and Actions. Guide me by thy Holy Spirit, that I may live to thy Glory, and hereafter obtain everlasting Life.

Lord, bless all my Relations and Friends, and save and defend them and me from all Dangers [*this Day or Night*] and evermore, through Jesus Christ our Lord. *Amen.*

Our Father, &c.

An Evening Prayer for a Child.

I Bless and praise thy Name, O Lord, for protecting and preserving me this Day past. O forgive me all the Vanities and Follies which I have been this Day guilty of. Let me treasure up in a faithful Memory the good Instructions which I have already learned; and for the Time to come, let me grow in Grace, and all manner of Goodness. O let me be trained up from a Child in the Way that I should go, and when I am old, let me not depart from it. O my God, I do from my Heart renew my Baptismal Vow, which alas! I have hitherto so often violated; I do for ever renounce the Devil, and all his Works, and all his Temptations; I do for ever renounce all the

Vanities of this wicked World, which may prevent me from thy Service, and all the sinful Lusts of the Flesh.

O my God, I do stedfastly believe all the Articles of the Christian Faith, and will keep thy holy Will and Commandments, and walk in the same all the Days of my Life.

All this I am bound to do and believe, and by thy help so I will; and I heartily thank Thee, O heavenly Father, who hast called me to this State of Salvation, through Jesus Christ my Saviour; and I humbly pray Thee for his Sake to give me Grace, that I may continue in the same to my Life's End. O hide me under the Shadow of thy Wings this Night, and give me Rest and Peace, for the Sake of thy Son Jesus, who taught me this his own Form of Prayer.

Our Father, &c.

*A Prayer for a Child going to Church
to be catechized.*

O Blessed Jesus, who, when thou wert twelve Years old, didst go up to the Temple, and sat in the midst of the Doctors, both hearing them and asking them Questions, so as all the Congregation was astonished at thy Understanding and Answers; Assist me with thy Grace and heavenly Benediction, that I, going to the House of God for the like Exercise of Religion, may perform it laudably and devoutly, to thy Honour, and the Salvation of my own Soul. Grant this, Lord Jesus. *Amen.*

Grace before Meat.

BLESS to us, O Lord, these thy good Creatures, which we are now about to receive; give them Strength to nourish us, and us Grace to serve Thee, through Jesus Christ our Lord. *Amen.*

Grace after Meat.

WE acknowledge, O Lord, our Dependence upon Thee, and give Thee Thanks for feeding us at this Time, and for all thy other Benefits, through Jesus Christ our Lord. *Amen.*

A Prayer for a Child before singing a Psalm or Hymn.

O Holy Jesus, who didst approve and commend the Children crying in the Temple, *Hosanna to the Son of David!* and didst apply that saying to them, *Out of the Mouth of Babes and Sucklings thou hast perfected Praise:* O make Melody in my Heart, and loosen my Tongue, that I may sing forth Praises and Thanksgivings to Father, Son, and Holy Ghost. *Amen.*

An HYMN for the Morning.

LORD, for the Mercies of this Night
 My humble Thanks I pay:
 And unto Thee I dedicate
 The First-fruits of this Day.
 My God was with me all the Night,
 And gave me sweet Repose;
 My God did watch, e'en whilst I slept,
 Or I had never rose.
 How many groan'd and wish'd for Sleep,
 Until th' Approach of Day,
 Weary both of their Bed and Life,
 Whilst I securely lay?
 Whilst I did sleep, all Dangers slept,
 No Thieves did me affright;
 Those Evening Wolves, those Beasts of Prey,
 Disturbers of the Night.

No raging Flames nor Storms did rend

The House that I was in :

I heard no dreadful Cries without,

Nor doleful Groans within.

What Terrors have I 'scap'd this Night,

Which have on others fell!

My Body might have slept its last,

My Soul have wak'd in Hell.

Let this Day praise Thee, O my God ;

And so let all my Days :

And, O let my eternal Day

Be thy eternal Praise.

An HYMN for the Evening.

MY God, my only Help and Hope,

My strong and sure Defence,

For all the Mercies of this Day

I blest thy Providence.

As in the Day thou art about

The Path wherein I tread ;

So now when I lie down to Rest,

Be thou about my Bed.

God was my Sun and Shield all Day ;

My Keeper and my Guide ;

His Care was on my Frailty shewn,

His Mercies multiply'd,

Minutes and Mercies multiply'd,

Have made up all this Day ;

Minutes came quick, but Mercies were

More swift and free than they.

New Time, new Favours, and new Joys,

Do a new Song require :

Till I shall praise Thee as I would,

Accept my Heart's Desire.

F I N I S.



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